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# THE USE OF THE LORDS PRAYER,

MAINTAINED

Againſt the Objections of the Innovators of theſe times,

*By* JOHN DESPAGNE

*Miniſter of the holy Goſpel.*

Engliſhed by *C. M. D. M.*

---

LUKE XI.

*When you pray, ſay, Our Father which art in Heaven, &c.*

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LONDON,

Printed by *Ruth Raworth*, for *Richard Whitaker*, at the Kings Arms in *Pauls* Churchyard, 1646.

TO THE
MOST HONOURABLE
AND
MOST ILLUSTRIOUS
# PHILIP
Earl of *Pembrook* and *Montgomery*, Baron of *Shurland*, Lord of *Cardiffe*, *Par*, *Ros of Kendal*, *Marmyon*, and *Saint Quintin*, *Knight of the Order of the Garter*, *&c.*

MY LORD,

THis peece is the *Abridgement of two Ser-*

*mons which I lately made upon this ſubject in our* French *Congregation aſſembled in your houſe. I was requeſted by one of the moſt eminent and moſt ancient Doctors of the Church of* England, *& by ſome of my ordinary hearers, to publiſh it: Not but that this Argument might have been handled by others more powerfully then by my ſelf, but for other reaſons. I have aſſayed to joyn brevity with the Truth, knowing that you love both the one and the*

*other:*

*other: For to whom ought I rather to preſent it then to you,* MY LORD, *to whom all our Aſſembly, and my ſelf in particular, are ſo greatly and continually obliged? When we pray for* PHILIP Earl of Pembrook, *our hearts ſay,* LORD, he loves our Nation, and hath built us a Synagogue. *In effect, the Ark of God wanted a vaile for a covering, and you have lodged it in a houſe built of Cedars.*

*Accept,* MY LORD,

*that*

*that in theſe lines I publiſh your charity towards us; and the* LORD *prolong your dayes, and powre upon you and your Illuſtrious Family his moſt pretious influences.*

---

THE

# THE USE OF THE LORDS PARYER,

## MAINTAINED

## Againſt the Objections of the Innovators of theſe times.

THe ſame Spirit which caſt the man poſſeſt ſometimes into the fire, and ſometimes into the water, aſſays

aſſays to drive us from one ſuperſtition to another. The Church of *Rome*, in all the acts of her devotions, affects a continual iteration of the Lords Prayer, out of an opinion that the words, or the number of their repetitions, carry ſome ſecret vertue. Many at this day are fallen into a ſuperſtition quite contrary, ſhunning the words of this Prayer as a dangerous rock, or a ſtone of ſtumbling: Some others who dare not flatly condemn the Uſe of this Prayer, make nevertheleſſe a ſcruple to pronounce it ordinarily, deſiring rather to paſſe it by with ſilence; ſo that this Prayer is found baniſhed from Families and publike Aſ-

ſemblies

ſemblies where it was wont to reſound: This Candle which was ſet on the Candleſtick to give light to all them of the houſe, is at this day buried under a buſhel. If there were none but Hereticks, or Unbeleevers, who attempt to forbid it, we might taxe them with irreverence and contempt towards Jeſus Chriſt: but becauſe theſe people make profeſſion to be otherwiſe Orthodox, one is not moved at this novelty, although that heretofore we abhorred it as prodigious.

That we may ſee then the buſineſſe in queſtion, We are not ſo literal that we condemn every other form of Prayer, or that we admit not of other words;

words; but men may uſe other Prayers, and not omit this. It is a bold attempt to blot out the memory of ſuch a Prayer. A Prayer uſed to this preſent time by all the Churches of God, ancient and modern, throughout all the Univerſal World. A Prayer dictated by the ſupreme Wiſdom of that great and eternal Mediator, who preſents our Prayers to God, and who perfectly knows his Fathers minde. The moſt compleat Prayer that can be made, ſumming up all the lawful requeſts which can be imagined. A Prayer which is the Epitome, the Miror, and the Rule of all others. A Prayer which in its wonderful brevity includes

includes ſo great a plenty and variety of matters, as if it would cauſe a Camel to paſſe through a needl's eye. A Prayer which contains more Hiſtories and more Myſteries then words. A Prayer in ſum the moſt Methodical, the moſt Emphatical, the moſt Divine that can be framed: For all the parts of this Prayer cohere with an admirable Symetrie: All of it is exactly made, in meaſure and proportion: All of it is full of torches which enlighten each other: One Petition relates to another: And theſe ſame men confeſſe, That neither all the wits of the Earth, nor all the Angels of Heaven, were ever capable to dictate the like.

Did *Jeſus Chriſt* then dictate this Prayer to the end we ſhould not uſe it at all? On the contrary, he ſayes unto us, *Pray thus, Our Father which art in Heaven.* To this, they anſwer that *Jeſus Chriſt* commands us to pray *thus*, that is to ſay, in the ſame ſenſe, but not in the ſame words. Be it ſo. But then he ſayeth (*Luke* 11.) *When you pray, ſay, Our Father which art in Heaven, &c.* Forbids he to pray in the ſame words? Becauſe he teacheth us to ſay *Our Father &c.* may we conclude that we ought not to ſay it? It advantageth not to alledge that if this were a Command, we ought alwayes to ſay this Prayer, and never any other. This is as if one

one ſhould ſay, it is not commanded to pray to God, becauſe it is ſaid, *Pray without ceaſing*, 1 *Theſſ.* 5. 17. As if we ought to do nothing elſe but pray unto God. But ſuppoſe that this is no Command, and that *Jeſus Chriſt* hath not enjoyned alwayes to pronounce this Prayer: neither hath he forbad to ſay it often, much leſſe never.

The pretence is nothing, that it ſufficeth to expreſſe the ſenſe and meaning of *Jeſus Chriſt* in this Prayer, although we expreſſe not his words: For that we may expreſſe his meaning, muſt we ſuppreſſe his words? Or can we better expreſſe the ſenſe and meaning of *Jeſus*

*Chriſt*, then by the very words of *Jeſus Chriſt* himſelf?

What have they then to ſay againſt the common Uſe of this Prayer? Certainly

Either, it is not lawful,
Or it is not neceſſary,
Or it is not expedient.

Let us view theſe in order. Is it then unlawful to utter this Prayer? This cannot be ſaid. It ſhall be no more allowed to read it; but two places of Scripture are to be raced, wherein it is found, *Matth.* 6. *Luke.* 11. Nor doth it help at all to ſay that many abuſe of it. This is the Argument wherewith our Adverſaries forbid the people the Scriptures. If *Satan* himſelf hath uttered

uttered them; if the Enchanters ſhould employ the Pſalms and terms of the Goſpel, muſt we therefore refrain from uttering them? If it is unlawful to ſpeak them ſuperſtitiouſly, ſhall it be unlawful to pronounce them piouſly? And if it be permitted in Prayer to uſe our own words, ſhall it be forbidden to uſe the words of *Jeſus Chriſt*, which are the Rule of ours?

It is lawful then; *but* (ſay they) *it is not neceſſary.* I anſwer: Grant that it is in no wayes neceſſary to pronounce this Prayer, is it neceſſary to omit it? If it is indifferent to pronounce it or omit it, ought we for an indifferency to bring

a difference in the Church? to affect a novelty? to break an Univerſal Order? and to raiſe ſcruples in mens conſciences? But beſides, there are degrees of indifferency as well as of neceſſity. Will they ſay that the Uſe or omitting of this Prayer are in the ſame rank of indifferency, as the uſe or abſtinence from certain meats? Certainly that which ſerves for edification, is not at all indifferent. Will they ſay then, that the words of *Jeſus Chriſt* ſerve not for edification? Although they dare not ſay it expreſly, nevertheleſſe they ſay as much; for they maintain that it is not expedient to pronounce them. This is the knot of the Queſtion

ſtion, and all the Diſpute is brought to this Point.

Wherefore then is it not expedient to ſay this Prayer in the very words wherein *Jeſus Chriſt* did dictate it? What great inconveniencies ariſe thence? What loſſe to Gods Glory? What hinderance to the ſalvation of mens ſouls? What ruine to the building of the Church?

Thereupon they alledge,

*That we muſt not be tyed to words.*

*That there is danger to idolize the words in prononncing them ſo often.*

*That the attention that is given to the ſyllables, tyes up the ſpirit, and diverts the thoughts.*

*That*

*That this frequent pronunciation is a vain revetition condemned by* Jeſus Chriſt *himſelf.*

*That this Prayer doth not ſufficiently particularize all the neceſsities which ought to be expreſſed.*

*That it is couched in divers words by the two Evangeliſts, which have written it, to ſhew that we ought not to heed the words wherein it is compriſed.*

*That the Apoſtles themſelves never ſaid it.*

*That many cannot ſay it but to their condemnation, becauſe it obligeth every one to beg forgiveneſſe of his ſins, on condition of pardoning his enemies.*

That

*That it ſutes not with a man that is ready to die, becauſe he hath no much need to ſay,* Give us our bread.

*That it was not given to ſerve for a Prayer, but onely to be a Patern and Rule of Prayer.*

*And that beſides, in their ordinary Prayers they comprehend all the ſubſtance thereof, though in different words.*

## *A general anſwer to theſe Objections.*

TO all this I will firſt oppoſe a general anſwer, which ſhall overthrow the greateſt part of their Objections. Theſe men cannot deny, which is moſt manifeſt, that ſometimes God hath preſcribed ſeveral Forms of Prayer and other actions uſual in the Church, to the end that they ſhould be pronounced word by word. Such was the Form of the Bleſſing which the Prieſts uſually pronounced over the people in the very words which are read in the ſixth Chapter of the Book of

*Num-*

*Numbers.* Such was the Form of Thankſgiving preſcribed in the offering of the firſt fruits, *Deut.* 26. Such was the Form of the Proteſtation and Prayer dictated in expreſſe words to them which came to pay their triennial tythes, *Deut.* 26. Such was the Form of Prayers which *Moſes* commonly uſed when the *Ark* was ſet forwards, or when it reſted, *Numb.* 10. 35, 36. Such was the Form of Prayers, or Thankſgiving, which they ſung dayly in the Church; for, were not the Pſalms for the moſt part Prayers or Thankſgivings? and were they not pronounced and ſung uſually? I forbear to ſay, that every company of Singers was expreſly tyed to certain Pſalms,

Pſalms, as if it were to one task, as it appears by their titles. The Pſalm 92. was ſung every *Sabbath*, as we read in the frontiſpice thereof. Conſider here why God would dictate Prayers in form of verſes, if it were not to the end that they ſhould be pronounced word by word? For it is well known that it is a difficult thing to change the words of a line which is tyed to meaſures and fallings of the Art of Poetry. Nay, more: For we have divers Pſalms wherein God would have us obſerve even the very letters of the Alphabet. The 25 Pſalm which is a Prayer, and comes near in ſubſtance to the Lords Prayer, begins

gins almoſt every one of its verſes according to the Order of the *Hebrew* Alphabet. The 34. 111. 112. and the 119. are of the ſame ſtructure; this laſt notably in each of his eights, anſwering eight times to the number and order of the 22 letters. Every one acknowledgeth that by this Method God would eaſe mans memory, to the end that the moſt forgetful might eaſily retain the words of the holy verſes, whoſe beginnings were ranked in the form of *A. B. C.* Did he mean then that we ſhould neglect the words thereof, ſince he would they ſhould be punctually pronounced even to the very leaſt letter? I might ſay alſo that

there are Pſalms, as the 118. and the 134. which expreſſe a Dialogue betwixt the Prieſts and the people. This interchangeable diſcourſe, conſiſting in a reciprocal communication of the one with the other, could not be kept without an exact obſervation of words, wherewith they anſwered each other. But beſides, in the Reformation of the Church, which the good King *Hezekiah* procured when there was queſtion made of the re-eſtabliſhing the holy *Liturgie*, the *Levites* were commanded to praiſe the *Lord* with the words of *David* and *Aſaph*, that is to ſay, to pronounce or ſing the very words of the Pſalms, 2 *Chron.* 29. 30. It appeareth alſo

ſo that in the Celebration of the *Paſſeover*, there was the Form of a Song, which was alwayes uſed at this Solemnity. And *Jeſus Chriſt* himſelf at the end of this Action, when he prepared himſelf for Death, made no difficulty to pronounce it, and would that his Diſciples ſhould pronounce it with him, *Matth.* 26.

If theſe people who condemn at this day the Uſe of the Lords Prayer, had lived in thoſe dayes, they would have cenſured the Wiſdom of God for having preſcribed Forms of Prayers, and for having bound the Church to pronounce them word by word: For the ſame reaſons which they bring

againſt the Uſe of this Prayer, the ſame inconveniencies which they find here, the ſame evaſions by which they decline and ſhun the pronunciation thereof; all theſe may be alledged againſt all the Forms of Prayers, Bleſſings, and Thankſgivings which God had impoſed upon his own people. Could not one have ſaid, *That one ought not to tye himſelf to the words of theſe Forms, and that it ſufficeth to ſpeak in the ſame ſenſe?* and *That the ſpirit ought not to be limited? That by amuſing themſelves at the words, good thoughts are loſt? That theſe are continual repetitions? That theſe ſet Prayers expreſſe not all that ought to be ſaid? That there is danger leſt they ſhould be converted*

*verted to Idols?* and in ſum, *That it was expedient to ſuppreſſe the Uſe thereof?* This is a ſtrange thing that God never foreſaw theſe inconveniencies!

I am amazed that theſe people have not alſo aboliſhed the ordinary ſinging of Pſalms; for if their maxim be worth any thing, it is as bad to pronounce them as to pronounce the Lords Prayer. If one ought not to tye himſelf to the words of this Prayer, Why to the words of the Pſalms? If we ought not to bind up the ſpirit, Is it more bound up by the words of this Prayer, then by the words of a Pſalm? If the words of this Prayer divert the thoughts of him that prayeth,

Shall not the ſinging of a Pſalm aſtoniſh them? If we ought not to rehearſe this Prayer, if it doth not particularize all the occurrences, if there be danger to idolize the words, May not one ſay as much of any Pſalm whatſoever? Nay, more: For we ſing many Pſalms which concerns us not ſo much, or wherein we have not ſo much intereſt as in the Lords Prayer. In them we pronounce ſome Prayers appointed expreſly for the *Jewiſh* Church, upon occurrences paſt, and which never at any time befal us. There we have requeſts, imprecations, reaſonings, complaints, which were Divine in *Davids* mouth; but they are more diſputable

in our mouths then the Lords Prayer is. Why then doth this Prayer more ſtick in our ſtomacks then thoſe which are in the Pſalms? Adde hereunto that the Pſalms as we ſing them in our vulgar tongues, are compoſed of words added by the humane induſtry of our Poets: So that this work, though moſt excellent, is not alwayes ſo Divine as the Lords Prayer. Why then is it more inconvenient to pronounce the very words of *Jeſus Chriſt*, then to ſing thoſe that men have introduced? Furthermore, Since that inſtead of the Lords Prayer we finde it more to the purpoſe to have Prayers after our own faſhion, or framed according unto

unto occaſions; Why inſtead of Pſalms do we not dayly compoſe Songs altogether new, to ſing them in the Church? Is this for want of Poetical capacity that we are conſtrained to keep a perpetual Form of Pſalms? And if it be for edification to pronounce them and rehearſe them in the very words, Why is not alſo the Lords Prayer, which is the Abridgement of all the Prayers contained within the Pſalms?

But I have more to ſay upon every one of their Objections, which now we muſt examine in particular.

O B-

## Objection I.

They alledge in the firſt place, *That we ought not to tye our ſelves to words.*

### *Anſwer.*

1. THis Maxime taken univerſally and without any diſtinction, is falſe and pernicious. If this is to be received, we ought not to read the Bible; for in reading thereof, we muſt tye our ſelves to the very Scripture-words. We muſt not tranſlate it; for in a tranſlation we ought as much as is poſſible to ſute preciſely to the very ori-

original words. A Paraphraſe is never ſo certain, and the change of one word ſometimes changes the whole ſenſe. In the holy Hiſtory, muſt we not needs keep the very names of places and perſons? In the Law are we not bound to take heed to the leaſt *Iota*, yea to the very leaſt Point?

2. But the Objection is doubtful; For if they underſtand that we are not ſo tyed to the very words of this Prayer, that it may not be permitted us to uſe any other; this is that which we ſay with them. But if they mean under the ſhaddow of this liberty, that we muſt neglect or ſuppreſſe the words of this Prayer; this is that we argue

gue with them. For, becauſe *Jeſus Chriſt* permits us to uſe our own words, muſt we bury his? Becauſe our own words are allowed to paſſe, muſt we cut down the words of the holy Ghoſt? But on the contrary; If ours are good, how much more thoſe which he hath dictated to us? So far ought we to be from ſhunning the language of God, that on the contrary, we ought as much as may be to make it familiar and common. And would to God we were ſo well verſed therein that we might have it continually in our mouths.

O B-

## Objection II.

But here they obſerve unto us a great danger, *That in making ſo great eſteem of the words of this Prayer, it is to be feared that in the end we may make thereof an Idol.*

### *Anſwer.*

1. THis is a ſtrange Paradox, that the words of this Prayer which teach us to ſhun Idolatry, ſhould be ſuſpected by us as capable to make us commit Idolatry: For this Prayer teacheth us to call on none but *Our Father which art in Heaven.*

*ven*; and to attribute neither *Power*, nor *Kingdom*, nor *Glory*, but to him alone. Will not theſe men ſay too, That we are in danger to become Idolaters of the ſecond Commandment of the Decalogue, if we pronounce it very often? Shall we make an Idol of that Commandment, which forbids Idols? Certainly the Church of *Rome* is not become idolatrous for having too often pronounced the words of this Commandment, but rather for having neglected them when they concealed them from the people.

2. But may not any one become an Idolater of the words which are pronounced in Baptiſm? Muſt we not paſſe them

over alſo with ſilence to ſhun Idolatry? Is not the ſame danger found in the words of the Lords Supper, *This is my Body?* The greateſt Idolatry which is in the World, is founded upon theſe words ill underſtood. May we then abſtain from pronouncing them? Nay, Ought we not alſo to pronounce them alwayes and as often as we rehearſe the Inſtitution of the Lords Supper? I will ſay more. The very Name of God is idolized by the *Jews*, ſaying, *That the pronunciation thereof can work all the greateſt miracles even to the removing of mountains*: Muſt their ſuperſtition hinder us from the pronouncing of the Name of God? or may we impoſe

poſe every day on God ſome new Name, leſt his ordinary Name being very often expreſt ſhould at laſt become an Idol?

3. Moreover, The ſame danger they finde in the Lords Prayer, may be found in every other Prayer: For may not any one idolize the words or the form, though it be new? Know we not that mans ſpirit is ſo prone to adore novelties? Muſt we then abſtain wholly from praying to God, to ſhun all danger of Idolatry?

## Objection III.

Now follows an Objection wherein theſe men attempt to make *Jeſus Chriſt* ſpeak againſt himſelf: *For*, ſay they, *He hath condemned vain repetitions in Prayer. Now the ordinary Uſe of the Lords Prayer is a perpetual reherſal.*

### *Anſwer.*

1. READ the ſixth of S. *Matthew*, the ſeventh and following verſes, you ſhall finde there that *Jeſus Chriſt* dictated this Prayer for the ſhunning of vain repetitions: *Uſe*

*not*

*not* (ſays he) *vain repetitions, but pray thus, Our Father &c.* Shall we ſay that that is a vain repetition which is given us as a remedy againſt vain repetitions? Would *Jeſus Chriſt* heal one maladie by another like it, or drive out one Devil to bring in another in the room?

2. *Jeſus Chriſt* hath not condemned all repetitions in general. Did not he himſelf, to wit in his agony, repeat even three times, the very ſame evening, the very ſame words, *Abba Father, if it be poſſible let this cup paſſe from me?* In one and the ſame Pſalm, which is the 136. ſo many verſes ſo many times this clauſe, *The mercy of God endureth for ever:* The ſame

words are there pronounced 26 times.

3. What repetitions then are there found forbidden? Thoſe which are vain. Vain they are when one thinks that their multiplication carryes ſome vertue. Vain alſo if there be want of underſtanding, of affection, or of Faith. But the repetition of a Prayer animated alwayes with the ſame Spirit which ought to act in this exerciſe, can never be vain: As on the contrary, a Prayer deſtitute of this Spirit, ſhall not ceaſe to be vain, though it be pronounced but once. Beſides, if it be permitted to repeat the ſame thoughts which I have already had, why may I not re-

hearſe

hearſe them in the very ſame words wherein I have already expreſſed them? There may be as much vanity in reiterating the ſighs every moment, as many now adayes have made a faſhion of it, as to repeat the words of *Jeſus Chriſt*.

4. Moreover, I marvel that theſe men make profeſſion that they ſo much hate repetitions, ſeeing the greateſt part of their Prayers is built on nothing but repetitions. A repetition conſiſts not onely in rehearſing the ſame words, but alſo in rehearſing the ſame thing, though in different terms. Is not this a rehearſal when a man having named *dirt*, comes a little after to name it

*mud*?

*mud?* or after he hath ſpoken of a *Sword*, he comes to ſpeak of a *Rapier?* Their Synonyma's and Periphraſes, wherewith their Prayers are wholly ſtuft, are they not ſo many repetitions?

5. We may obſerve hereupon, that this paſſage which they object againſt us, *Matt.6.7.* forbids not onely vain repetitions, but alſo multitude of words. Wherefore do not theſe men apprehend that there may be as much vanity in the length of their Prayers, wherein they ſpend as much time as would ſuffice for a good Sermon, as in ſaying once the Lords Prayer? Or is the tediouſneſſe of their Prayers more contrary to vain babling

babling then the brevity of this?

It may be they will ask, *How many times we may pronounce it in a day, or in an hour?* But this is all one as if they ſhould ask, *How many times ought we to pray to God?* For we are enjoyned to *pray without ceaſing*. Not that God requires of us a continual act; but nevertheleſſe, it ought to be frequent. Beſides, the worth of our Prayers lies not in the number, nor in the meaſure, but in the weight.

OB-

## Objection IV.

Behold another Objection. *The words of him which prays, muſt ſecond his thoughts; but it will come to paſſe that one being attentive to the words of the Lords Prayer, his good thoughts will ſtraggle, and his ſpirit ſhall be diverted.*

### *Anſwer.*

1. IT is falſe, and a very ſtrange thing to ſay, that the words of *Jeſus Chriſt* divert good thoughts. If they well underſtood this Prayer, they would never ſpeak in this manner.

ner. Can we have better thoughts in Prayer, then thoſe which are included in the words of this Prayer?

2. It is falſe, and cannot be ſaid without blaſphemy, that they make the ſpirit wander. On the contrary, they guide the ſpirit. Can we better rank our thoughts then by making them march according to the Order traced by *Jeſus Chriſt* himſelf?

3. It is falſe and abominable, that the words by which we receive the Spirit of God, diſtract the ſpirit of man; for this Prayer is a parcel of that Doctrine of Faith by which we receive the holy Ghoſt. *Galat.* 3. 2.

4. Are

4. Are theſe men ſo full of good thoughts, that having ſpent whole hours in venting their conceptions as they would, that they cannot beſtow three or four minutes on the Lords Prayer?

5. But if we ought to abſtain from the words thercof, under colour that they do not alwayes meet with thoſe thoughts which may come upon us in the act of Prayer; I demand of theſe men, When any one of them makes a Prayer in publike, whether he be aſſured that all the thoughts of his Auditors juſt meet alwayes and at ſuch a point, with his own, or with the words by the which he expreſſeth them? It ſhould be very

very hard for him in a great Aſſembly, to finde one man that hath ſo perfect a concurrence with him. Is there not then the ſame danger, leſt the words of his Prayer ſhould divert the good thoughts of them that hear him? Or is there more diſturbance in hearing a Prayer dictated by *Jeſus Chriſt*, whereunto we have already prepared and conformed our thoughts, then to hear one of a man whoſe thoughts prevent and oftentimes ſtifle ours?

E O B-

## Objection V.

This ſame ſhall ſerve for an anſwer to another reaſon which they alledge. *The ſpirit*, ſay they, *ought to be free, and we ought not to ſhut it up in the bonds of a Form.*

### *Anſwer.*

1. MUſt the ſpirit of man, that it might be free, be without Rule? Or is it inſlaved if it pronounce the Lords Prayer? God grant we have alwayes the liberty to pronounce it!

2. This Prayer is indeed ſhort

ſhort in words; but in ſubſtance, it is of ſo great extent, that it comprehends the Heaven and the Earth, the preſent and all ages to come. Is the ſpirit of theſe men ſo vaſt that this Prayer cannot contain it?

3. Or if it be captivity to hear this Prayer pronounced, Is the ſpirit of the hearers more captived in hearing the Prayer of *Jeſus Chriſt*, or in hearing the Prayer of another?

## Objection VI.

Thereupon they ſay, *This Prayer doth not ſufficiently particularize; it expreſſeth not our neceſsities but in terms very general: but we ought, according to occurrences, to expreſſe the particularities every one by its own proper name.*

## *Anſwer.*

1. THeſe men fear (it ſeems) leſt God ſhould not well underſtand, unleſſe they ſhewed him with the finger, and unleſſe they deciphered out unto him particularly all their petty ne-

neceſſities. And verily, under colour of particularizing, many inſtead of preſenting their Prayers to God, ſeem to give him inſtructions. Many alſo expreſſing particularities, expreſſe their impertinences. And many too, thinking they deſire an *Egge*, deſire a *Scorpion*. Certainly, it is often neceſſary to particularize; but there needs great diſcretion, whereof all are not capable. General requeſts, as thoſe of the Lords Prayer, are as the Stars, which have their ſtation certain, and their motion regular. But when we come to particulars, then one deſcends as it were to the Elementary region, where all things are various and turbu-

lent, and where one ſhall meet with a perpetual conflict of reaſons as waves driven with contrary winds.

2. Moreover, If a man would undertake to name all the favours which are neceſſary or expedient for him, he ſhall never end his Prayer. Is there any man that can particularize all the things which are requiſite either for his being, or for his wel being? all the kindes of temptations? all the depths of *Satan?* all his own offences? *Who is he that knows his tranſgreſſions? Pſal.* 19. And beſides, all the neceſſities of the Univerſal Church, and of every Member thereof? What ſupplement muſt we then make to our

our Prayers, to the end they ſhould not be defective? Certainly, we muſt neceſſarily come to general terms which comprehend implicitly all particularities: As, after we have ſpecified ſuch and ſuch ſins, and being not able to make a full enumeration of all others, Muſt we not ſay in general, *Forgive us our treſpaſſes?* I retort then the Argument. Since it is impoſſible for us to frame any Prayer which particularizeth all things, we ought neceſſarily to uſe a Prayer which in its generalities contains all particulars.

O B-

## Objection VII.

*But*, ſay they, *we read not that the Apoſtles ever pronounced it.*

### *Anſwer.*

1. THis reaſon is not concluding. A negative Argument, concerning a fact which is not of the eſſence of Faith, is not drawn out of Scripture. We read not in the *Hiſtory* that the *Jews* ever celebrated the yeer of *Jubile*, one of the greateſt Points of the Ceremonial Law; yet without doubt they did celebrate it, otherwiſe it is certain

tain God would have cenſured them for an omiſſion ſo reprovable. We read not that the Apoſtles ever baptized in the Name of the three Divine Perſons named in their Commiſſion ; Shall we ſay then that they did not baptize in this form ?

2. I ſay rather that *Jeſus Chriſt* did dictate to them this Form of Prayer ; therefore they uſed it. Is it credible that having deſired to have a Form of Prayer, and *Jeſus Chriſt* having dictated unto them this word by word, that they never pronounced it ?

3. And if it were not ſo ; the Apoſtles were endowed with a Spirit which guided them

them in their Prayers, as well as in their Doctrine. But, have we the ſame infallible Spirit which dictated to them ſuch Prayers? Are we certain that we faile nomore then they, neither in the Matter nor in the Form?

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# OBJECTION VIII.

After this they ask us a Queſtion. *This Prayer*, ſay they, *is found written in two Books of the New Teſtament* (to wit S. *Matt.* 6. S. *Luke* 11.) *but with diverſity of terms; and which is more, the one of theſe Evangeliſts omits that which the other hath written: How then ought we to pronounce it? either by that which is expreſſed in S.* Matthew, *or that which is couched by S* Luke? *All this ſhews that the meaning of* Jeſus Chriſt *was not that the words of this Prayer ſhould be obſerved.*

*An-*

## *Anſwer.*

1. IF this Argument might take place, When we celebrate the Lords Supper, we muſt never pronounce the words which *Jeſus Chriſt* ſpake in that Action; for they are related diverſly in four divers Books of the Scripture; ſo that one of the Evangeliſts which regiſtred them, hath not theſe words, *Do this in remembrance of me*. Muſt we then in this Action wholly omit the words of *Jeſus Chriſt*, under colour of the diverſity which we finde there? S. *Paul* did not ſo underſtand it; When he ſhews the *Corinthians* the

the form wherein they ought to celebrate the Lords Supper, he rehearſeth expreſly the very words that *Jeſus Chriſt* uttered in the inſtitution of this Sacrament according as he had received them of him, 1 *Cor.* 11.

2. This is a wrong Concluſion, that we ought not to take heed to the words, under pretence of the difference which we finde there. On the contrary, whereas God repeats the ſame thing in divers words, by ſo much the more ought we to mark them; for this difference tends to the clearing of one word by another. So when one of the Evangeliſts ſays, *Remit us our debts*; the other expounds it by ſaying, *Forgive us*

*our treſpaſſes.* It is indifferent to take the one or the other of theſe two expreſſions: both theſe two were dictated by *Jeſus Chriſt.* Muſt we make the difficulty ſo great in chuſing? Or muſt we ſuppreſſe both theſe two, becauſe *Jeſus Chriſt* hath dictated both theſe two?

3. To this that they alledge, That one of the Evangeliſts hath not this clauſe, *For thine is the Kingdom, &c.* it is eaſie to anſwer. This is as if we ſhould ſay, We ought not to celebrate the Lords Supper, becauſe one of the Evangeliſts, to wit, S. *John*, ſpeaks not of it. If they finde not this clauſe in S. *Luke*, muſt they neceſſarily paſſe it over with ſilence, although

though it is found in S. *Matthew*? Or ought we upon this occaſion to omit all this Prayer, although it be not found in both theſe Evangeliſts? We have divers Pſalms which contain but one and the ſame ſubject; as the 14. and the 53. are but the ſelf-ſame thing: notwithſtanding there is in one a clauſe which is not in the other. Muſt we ſuppreſſe them both?

## Objection IX.

There are ſome which ſtrive againſt the Uſe of this Prayer, for an abſurdity which they think is found in it. We deſire therein our dayly bread: *But*, ſay they, *a man which is ready to die (as he which is in an agony on his death-bed, or he which is on the Scaffold, and looks for nothing but the fatal ſtroke) muſt he alſo ask for bread? Is it to any purpoſe for him to demand a thing whereof he hath no more need, and which is no more of any uſe for him?*

*An-*

## *Anſwer.*

I Have divers anſwers to give thereupon.

1. If this Requeſt were convenient but for them which are aſſured to live, no man could ever ſay it; For thoſe very men which are in perfect health and ſafety, yet nevertheleſſe are not certain to live one moment. So that *Jeſus Chriſt* hath taught us to ask a thing which we ought never to demand.

2. As there is no man which is aſſured to live a day, ſo there is none that knows whether this day ſhall be his laſt. Many

touch the gates of death, which enter not ſo ſoon in. Although then a man ſhall be and ſee himſelf very near to go out of the World; nevertheleſſe ſince that he is ignorant of the time of his departure, muſt he boldly renounce bread & Gods liberality, which is the Doner thereof, as though he was aſſured he ſhould never have need of it?

3. When I ask my bread, this is alwayes under condition, In caſe that I have yet any need thereof; In caſe that my dayes may be yet prolonged upon Earth, and not otherwiſe. Is there any impertinence in this Requeſt? Or ought we not alwayes thus to ſpeak?

4. It

4. It is well known that this Petition is not reſtrained to nouriſhment. In naming *bread*, I preſuppoſe all that which is neceſſary for my life, the very air & breathing. May I not demand them for the time which I have to live, though indeed it were but for one very moment, to the end I might glorifie God?

5. Grant that he which is dying hath no more need to ask *bread*; hath he no need to ſay, *Forgive us our treſpaſſes*, and, *Lead us not into temptation?*

6. *Jeſus Chriſt* would not that a man ſhould ask *bread* for himſelf alone; but he commands us alſo to ask *bread* for others, in ſaying, *Give us.* If then

then a man which is ready to dye, cannot or will not ask *bread* for himſelf; doth Charity forbid him to ask for thoſe that ſhall ſurvive, and to pray for poſterity?

7. And finally, Becauſe that ſick men dying, or thoſe which are upon the gibbet, have no more need of *bread*, May we conclude all others ought to abſtain from asking it? By the ſame reaſon they ought to abſtain from eating.

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## Objection X.

Many alſo make a ſcruple to pronounce this Prayer, becauſe it obliges them to ſay that they forgive them that have treſpaſſed againſt them. *Now a man hath not alwayes a meaning to pardon.* This pretence is ſpecious; for if I have thoughts of revenge, with what forehead can I ſay I forgive? But make I not my ſelf more guilty in ſaying ſo? Nay this clauſe contains an imprecation which I make againſt my ſelf, to wit, that if I pardon not, I do not ask pardon. Hence it comes

to

to paſſe that many of them which have charge of praying in Publike, abſtain from this Prayer, for fear that ſome of the by-ſtanders which pray with them, ſhould be found to lye to God.

*Anſwer.*

1. THere is indeed much to be ſaid upon the Queſtion. If a man which feels in himſelf any motion of hatred, muſt ſuſpend the Uſe of this Prayer: I ſay hereupon, If he may not uſe this Prayer, he may not uſe any other. In ſo much, that to forbid a man the Lords

Lords Prayer upon this occaſi-on, is to forbid him wholly to pray to God in what form ſo-ever. This conſequence is ma-niſeſt by many reaſons. Firſt of all, he cannot make a good Prayer, if it be not agreeable (at leaſt in ſubſtance) to the Lords Prayer. Now this Prayer then binds one to ſay, that he for-gives his enemies; ſo that if he ſays it not in the ſame words, it behooves him notwithſtand-ing that he ſpeaks in the ſame ſence. Beſides, can he make any Prayer without asking forgive-neſſe of his ſins? And ſeeing that this remiſſion is not pro-miſed him but upon condition to pardon, can he deſire it otherwiſe? *For if ye forgive not*

*men*

*men their treſpaſſes, neither will I forgive you yours, Matth.6.15.* Nay indeed, he cannot ask any thing elſe of God without he be diſpoſed to forgive. If he brings an offering to the Altar, he ought firſt to reconcile himſelf to his Brother; otherwiſe all his offerings, all his ſupplications, are of no worth. Adde to this, that no man can make a Prayer without proteſting that he will obey God; for in deſiring God that he will fulfill our will, we promiſe that we will perform His. We ought alſo to deſire that his Will may be done. Now this is one Point of the Will of God, that we pardon them which have offended us. I ſay then, that it ran-

rancour forbids a man to pronounce the Lords Prayer; the ſame reaſon forbids him to pray to God at all. Behold to what the opinion of theſe men comes; for their Argument forbids not onely the Lords Prayer, but alſo all thoſe which they themſelves are accuſtomed to make.

2. Let us ſee now the obſtacles which are found here. *He*, ſay they, *who inſtead of forgiving, burns with revenge, he which hath a ſoul drowned in his gall, and filled with implacable wrath, can he pronounce this Prayer?* To this, I anſwer, that we mean not here them which are wholly poſſeſt with a ſpirit of revenge, and that have no intention to

forſake their malice; but the Queſtion is of them who through infirmity, finde a difficulty to forgive, and feel in themſelves a combat of the fleſh with the ſpirit. If I be then in this eſtate, may I ſay *Forgive me my treſpaſſes*, ſeeing I have ſcarce power to ſay that I forgive them that have offended me? I anſwer alſo, Amongſt the treſpaſſes whereof I ask pardon, I count this, The difficulty which I have to pardon. I deſire pardon for this, that it is hard for me to give pardon: And I deſire this grace that I may pardon. This clauſe comes then to this ſence; *Forgive me, as I pray that thou wouldſt give me the grace to be able to forgive.* Is there

there any man that can ſtumble at this? Is there alſo any Chriſtian that ought not thus to ſpeak? It ſufficeth not to alledge, that theſe things are very different, to ſay that we forgive, and to ſay that we deſire power to forgive: For he that deſires ſincerely to have power to be able to forgive, hath already begun to forgive. If that this forgiveneſſe proceeds not yet from a heart perfectly appeaſed, ſhall we defer to pray to God until we become perfect? until that we love perfectly our neighbour, that is to ſay, until we have accompliſhed all the Law?

3. But after all this, ſuppoſe that it is not lawful for a

man to ſay this Prayer whileſt he is, though but a little, angry? Is it then forbid to ſay it after that there is no ſpark of wrath, and that his heart is entirely cleanſed from hatred? If he is not in caſe to pronounce it at one time, muſt he abſtain then from it for ever? And beſides, for ſome particular men who have the ſpirit of revenge, and may not ſay this Prayer, Muſt all the Body of the Church be forbidden it? Muſt the paſſions of ſome men ſerve for a Rule to all? Finally, Is this well done by him that prays in Publike, to fit himſelf rather to the malice of men, then to the Rule of *Jeſus Chriſt?*

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## Objection XI.

For to excuſe themſelves they alledge and object altogether, *That in their ordinary Prayers, they comprehend the whole ſubſtance of this; That they make thereof a Paraphraſe which is the very ſame thing in effect, although that they pronunce not the very ſame periods of it.*

### *Anſwer.*

1. BY this reckoning, they ſay not formally, *We forgive them which have treſpaſſed againſt us:* but they ſay it in ſub-

ſtance. Is it then more inconvenient to ſay it in the very words of *Jeſus Chriſt*, then to ſay it in words equivalent? And likewiſe all the reſt of the Lords Prayer: For ſince they confeſſe that we muſt expreſſe all the meaning thereof, is it forbidden to expreſſe the words thereof?

2. On the contrary, when a Queſtion is of paraphraſing a paſſage, it behooveth to pronounce it word by word, to the end one may ſee if the paraphraſe agrees with the Text. Since then they paraphraſe the Lords Prayer, Why do they not pronounce it, to the end that men may ſee whether the paraphraſe anſwers the word

of *Jeſus Chriſt* ?

3. But furthermore, Are their paraphraſes of the ſame weight as the words of our Lord? Is a paraphraſe of the Scripture as authentique as the Scripture it ſelf? The words of the Lords Prayer are Canonical; for they are a part of the Scripture: But theſe men dare not maintain that their Prayers, or the words thereof, are Canonical: for can a Prayer compoſed by a man ſerve for an infallible Rule for his hearers. In the Apocryphal Books are found excellent Prayers, either in their ſubſtance, or in regard of their expreſſions; Why make we not ſo great an eſtimate of them, as of thoſe that

are

are contained in the Canonical Books? For, although they were conceived and framed by godly and underſtanding men, nevertheleſſe they come not from the holy Ghoſt, in the ſame quality, perfection, and authority, as thoſe which are written by the hands of the Prophets, whereunto alſo we dare not compare ours, much leſſe alſo to that which *Jeſus Chriſt* hath dictated.

It is not enough to object *That by this reckoning we ought never to ſay any other Prayer then this*; For this is as if one ſhould ſay, It is not permitted to paraphraſe the Scripture, becauſe our paraphraſes or interpretations are never ſo authentique

thentique as the Scripture it ſelf. We may paraphraſe the Lords Prayer with other Prayers; but it is not forbidden under the ſhaddow of our Paraphraſes to pronounce it in its own words.

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## Objection XII.

I come now to their laſt Objection, wherein they beleeve they diſplay a great ſubtilty. *The words of this Prayer*, ſay they, *were dictated to be the Pattern of our Prayers, but not to ſerve for a Prayer.*

### *Anſwer.*

1. THis is but a ſophiſtry, and a vain ſubterfuge. Cannot theſe words be a Prayer and the Model of Prayer? Cannot a building ſerve for a Model to another building? Are theſe things incompatible?

2. Note

2. Note that *Jeſus Chriſt* ſays not, *Ask your Father, That his Name may be ſanctified, That he give you your bread, &c.* Nay, behold how he ſpeaks: *Say, Our Father which art in Heaven. Say, Hallowed be thy Name. Say, Give us our bread. Say, Forgive us. Say, Deliver us, &c.* Are not theſe the terms and the form of a Prayer? Can one better and more expreſly put in ones mouth ones own words? Or did *Jeſus Chriſt*, when he ordained us to ſay them, mean the quite contrary, to wit, that we ought not to ſay them?

3. But ſuppoſe that they were onely given us for a Pattern, and not for a Prayer; Theſe men confeſſe that in pray-

praying I ought alwayes to have this Pattern in my minde: If I ought to have it in my minde, Why ſhall I not have it in my mouth?

4. If they will not pronounce it as a Prayer, Why do they not pronounce it at leaſt as a Pattern, or Form? When they ſhall ſay, *Jeſus Chriſt the Son hath taught us to ſay to thee, Our Father which art in Heaven, &c.* are they afraid to lye in ſaying ſo? or do they fear that this truth is not well ſpoken?

5. I ſay, It is need that the people ſhould be continually inſtructed to pray well. Now it is without Controverſie, that it is impoſſible to make any good Prayer, if it agree not, at leaſt

leaſt in ſubſtance, with this Form of *Jeſus Chriſt*. Is it not then expedient that the people hear often this Form, to the end that they may ſee to what Rule they ought to conform their Prayers? We taxe the Church of *Rome* for that ſhe pronounceth not to the people the ſecond Commandment of the Decalogue; becauſe that this ſilence hinders very many from acknowledging the Idolatry which they commit. Will not the ſuppreſſion of this Form cauſe the people, eſpecially as many poor ſouls who neither can nor know how to read the Scriptures, to forget in the end this Prayer, and know no more the Rule which

ought to be kept in praying to God? In effect, theſe men do as much as they can, to cauſe the memory of it to be loſt.

To come to an end, Mark alſo here the difference which is betwixt the Prayers which are of our own making, and the Lords Prayer. There may be ſaid as much as between the Tabernacle and the Pattern which God made *Moſes* ſee upon the Mountain. The Pattern was Celeſtial, framed immediatly by the hand of God: The Tabernacle was Earthly, and made by the hand of man. The Lords Prayer is all Celeſtial and Divine: Ours are, in part, from mans induſtry; for we have not the ſpirit in perfection. This fa-

fabrick of our ſpirit is alwayes humane and imperfect: but the Pattern is alwayes Divine and perfect. There is no man ſo knowing, ſo religious, who is not ſubject to faile in the making of his Prayers. They are ſubject to imperfection, to exceſſe, to diſorders, to many irregularities. We are not without errour in this buſineſſe. We are herein perpetually wanting; either in omitting, or being over-brief in one point, over-tedious in another; or in raiſing our thoughts out of their rank. But in ſaying the Lords Prayer, I am ſure I cannot faile to ſpeak well, that I omit nothing, that I ſpeak nothing ſuperfluous, that I am not extravagant, that

there is no raſhneſſe in my words. After then that I have framed a Prayer according to that which is poſſible for me, I conſider the defects thereof; and to repair them, I uſe this which I know is altogether perfect. Nay, I ſay, that after I have preſented a Prayer of my own faſhion, I ought to deſire of God that he would help the defects thereof; and to theſe ends I preſent unto him this which his Son hath taught me. Is this proceeding impertinent? Is there any thing in it why we ſhould reject the Uſe of this Prayer?

I conclude then, We ought to pronounce it. We ought, becauſe *Jeſus Chriſt* hath put it

in

in our mouths. We ought, becauſe that this is the Abridgement of all other Prayers. We ought, becauſe this is the Rule and Star which ought to guide us in praying to God. We ought, to reform the defects which are in all our other Prayers. We ought, becauſe that it is Univerſal, for all perſons, for all matters, at all times, in all places. This is a Prayer which all the Churches of the World pronounce: and this is a great conſolation to me, that I ſhall keep my part in this great comfort. This is a Prayer which I can ſay in proſperity, in adverſity; in Peace, in War; in health, in ſickneſſe; in life, in death: the young man and the

old, the rich and poor, the King and Shepheard, may pronounce it together.

Is not this a ſtrange thing, that the words of *Jeſus Chriſt* ſhou'd become ſuſpected by us? If our Fathers, who have ſuffered ſo much to have the liberty of pronouncing this Prayer in a language that may be underſtood, which had ſo much care to teach us to the end that we ſhould have it alwayes in our mouths, ſhould riſe at this day from their graves, and ſhould ſee that we attempt to forget this Prayer; With what reproaches would they not cover us? But, which is more, behold *Jeſus Chriſt* himſelf who bids you pronounce it. Whem

will

will you obey; either him, or them who ſtrive to perſwade you the contrary? Fear not, fear not to pronounce the words of *Jeſus Chriſt*. *Jeſus Chriſt* who dictated them to you ſhall be your Warrant towards God, and ſhall avouch your words, ſince they are his own. Carry them alwayes in your hearts and upon your lips. I adjure you, my Brethren, by the reverence which you bear to *Jeſus Chriſt*, by the eſteem which ye ought to make of his words, by the charity which he hath teſtified to us in teaching us this Prayer, by the intereſt which you have to well-praying, and by the Peace and Joy of the Church; ſuffer not

not any man to ſnatch from you this pretious Jewel, which was given you from the hand of the Son of God. And God grant, in mercy, that with one and the ſame voice, we alwayes addreſſe our ſelves to *Our Father which is in Heaven*; for *to him belongs the Kingdom, Power, and Glory, for ever and ever.*

*Amen.*

FINIS.